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NBI

1. Poetry, American.

WITH "ASPECTS OF HUMANITY."

[*Acrostic Inscription for the* "ASPECTS."]

THE USE OF DEPTH.—*Psa.* cxix. 18; *Prov.* xviii. 14.

The seeming intricacies of Truth's law
Hang, first, on shoal Perception's native flaw,
Ensuring broken thought.
Secondly, though dear-bought Experience brings
Keen surmise of the hidden core of things,
Experience is bought
Lamely at first, and by its diverse bond
Encounters discord each pet-clue beyond.
Thus all are even taught
On almost all to look as perverts, till
Nearing each other, as in God's deep will
Kingdom and kin are sought,
Entranced they view each baffling mystery
Yield to the key of Truth's simplicity.

1877. See "Aspects," Ll. 235–246.

TWIN-SUGGESTIONS, 1885.

The Kernel of Philosophy, Physical or Metaphysical.—Man is neither a body, having a mind and a soul; nor a mind, having a body and a soul; but, as he indeed comes to true self-consciousness, a Soul, having a mind and a body. Thus it is that the discipline of the cross of Christ, or the law of self-sacrifice, while embracing both of those lower and shallower realms of which he is conscious by his inherited nature, is not a law of suicide, in that it touches not that higher and deeper realm of spiritual life and enjoyment. For this higher realm comes into consciousness only through the more or less violent subjugation of those lower, as it flourishes only in their more or less harmonious subordination.—See "*Aspects*," Ll. 347-366.

To Christian Workers.—For Faith in the sense of spiritual Obedience, see the texts *Heb.* v. 9; *John* vi. 29; *Rom.* xvi. 26, and *Heb.* iv. 2. Note also their close connection with *Rom.* xiv. 22, and *Matt.* xvi. 17, 18. Insist on this element or aspect of saving Faith, "in season and out of season" (*2 Tim.* iv. 2, 3), as the great safeguard against shallow profession, slipshod conventionality, moping literality, spiritual nepenthe, and inquisitorial machine-religion. "For the time will come when they will not endure sound doctrine, but shall heap to themselves teachers, having itching ears."—See "*Aspects*," Ll. 435-438, 551-562.

ASPECTS

OF

HUMANITY,

BROKENLY MIRRORED IN THE EVER-SWELLING CURRENT OF HUMAN SPEECH.

Randolph, Edward

"The volume of creation unfolds its pages, written in the only language which hath gone forth to the ends of the earth unaffected by the confusion of Babel."

FRANCIS BACON.

"Believe steadfastly concerning the things that are invisible."—BUNYAN.

"Knowledge comes, but wisdom lingers."—TENNYSON.

PHILADELPHIA
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1869.

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TO STUDENTS

OF nature and of letters; to those who hold that Truth, whatever it may be, is at least not a fiction, acknowledging it, on the contrary, to be an all-pervading reality; who accordingly are ever ready to hail simplicity in variety as its unfailing characteristic, and as a sure way-mark in its progressive discovery; but who, without hoping to avoid exertion and fatigue in the pursuit of their prize, are, nevertheless, not of that abortive school of philosophy which would degrade their vocation to an analogy with that of the mere sportsman, by making it chiefly honorable as "a gymnastic of the mind," and deciding that "speculative truth is subordinate to speculation itself;" to those, therefore, who will not be content with engaging in a chase in which the splendor of the result shall be exceeded by that of the skill which may be displayed in reaching it,

ARE THE FOLLOWING PAGES,

however simple, or however enigmatical, hopefully

SUBMITTED.

OCCASION.

"EVERY portion of the material universe is pervaded by the same laws of mechanical action, which are incorporated into the constitution of the human mind. The solution of the problem of this universal presence of such a spiritual element is obvious and necessary: THERE IS ONE GOD, AND SCIENCE IS THE KNOWLEDGE OF HIM."—PROF. BENJ. PEIRCE, "*Analytical Mechanics.*"

Apology.

INEXPERIENCE in the art of publishing, and miscalculation as to the policy of professional censors, prevented the appearance of the substance of the following remarks with the "Aspects of Humanity," as originally issued, a few months since. To the general reader, they may well substitute the more elaborate disquisition which occupies the place of Preface, and which was designed rather for metaphysical critics.

Secondary function of sympathy.

So great is the power of sympathy as a stimulus of perception and of memory, that what is ordinarily called Absence of Mind, whether occurring solitarily or in society, may almost always be traced to a want of congeniality between the person who is the subject of it, and the company he most frequents. By familiarity and frequency of intercourse, a more or less thorough agreement of thought and sentiment is established in

every larger or smaller community of the nature either of a church, or of a state, or of a family, and will be manifested in every more temporary gathering upon the ground of a pre-existing congeniality. Apparent thoughtlessness and neglect of duty will therefore be sure to occur where any member of society, by recklessly forsaking the tracks of thought and standards of propriety of those around him, loses that stimulus of sympathetic union, which, if not necessary to advise or remind him of what is right, would at least greatly assist him in the timely apprehension of that which is expedient and expected.

Primary importance of simplicity.

There is, however, a stronger power than even the power of sympathy; and that is, the power of simplicity, or singleness of aim and vision. Sympathy may exist between double-minded people; and double-mindedness may be called the most insidious and desperate form of absence of mind, or intellectual incoherency, because where any person contentedly and habitually accepts two sets of views or doctrines, the better set is ever the one more apt to lie dormant and be practically forgotten, under the name of "mere theory." Single-mindedness on any terms is preferable to this. When we consider the abundant testimony from all credible sources, that ripe Religion and true Science alike consist in the knowledge of Him who "is Light," and in whom "is no darkness at all," and remember that it is the work even of the evangelist to speak of nothing but what he has "seen and handled of the Word of life" (1 John i. 1; Rom. xv. 18; 2 Cor. x. 16, 17), it must be evident that we are called upon to entertain and advocate no views which we cannot reduce, or hope to reduce, intelligently to practice. Wherever, in the prevalence of individual infirmity, the only choice may be between that absence of mind toward men, and this absence of mind toward God, the Christian cannot hesitate to accept temporarily the smaller evil—to choose to be out of harmony

with his company, rather than out of harmony with his Creator.

Social duplicity dependent on spurious mental philosophy.*

Experience proves, however, that there may be a duplicity even of public sentiment; and that, in any section of society. This is a defection which can only be accounted for by the actual, however disguised, prevalence of false views of the nature and functions of Thought. True thought, being the controlling barrier rather than the slavish channel of reckless caprice, must tend to banish the false or disjointed thoughts which are the result of capricious thinking or of superficial observation. When the teachers of Mental Philosophy, not content with admitting that their science is as yet obviously incomplete, allege or insinuate that it cannot be so completed as to be productive or useful save as a gymnastic exercise of the mind, they at once lay themselves open to the charge of systematic double-mindedness, since there is undoubtedly ample room for developing the powers of the mind as a mere incident to labors and investigations of general utility. Such has been the position of the leading metaphysicians of our age. Sufficiently in the van to be beyond the direct cognizance of the general mind, they have still by precept and example propagated the contagious heresy, that individual aims may properly be pursued out of their divinely appointed subordination to universal aims. The intuitional, or *a priori*, school of our day has in this respect no advantage over the statistical, or *a posteriori;* and yet it is undeniable that "the influence of these schools* reaches directly or indirectly every man of intellectual culture, and their practical outgoings penetrate the lower strata of human society." (*Brit. Quart. Rev. on "The Human Intellect," by* PROF. NOAH PORTER.)

* Otherwise termed the speculative and the inductive. We speculate from intuitions, and induce from statistics.

Simplicity not impossible in metaphysics.

While there is doubtless a legitimate Philosophy of Mind, or substance of metaphysical truth, the knowledge of mind, like the power of mind, is developed and increased only with the origin and progress of our knowledge of nature. The doctrine of correspondence or analogy between the external and the internal world here meets us. By virtue of this original principle of creation, the more we learn of external nature, with its secrets behind secrets, the more we are privileged to behold our own developing constitution and powers mirrored therein. This is the history of past ages as well as of our own, and the obvious reason why the old metaphysics must be inadequate to our advanced position. Had the recognized philosophical authorities of our day realized this truth, they could not have tried to construct a new philosophy, or any philosophy, merely by revising and selecting from old views and forms of expression, and thus obtaining at least the foundations of their building. The inexhaustible quarry of nature is ever before us, and we can thence derive the same material as that used by our predecessors, upon a larger scale and with less labor than by attempting to demolish their sufficiently perfect and interesting remains.*

The cure of verbosity.

Double-mindedness, wherever existing, is sure to beget a degree of circumlocution. The current treatises on Metaphysics are enigmas which may be compared to the locks which we sometimes see, with most complicated wards, but which are easily opened with a most simple skeleton-key. All that we really know of any subject at any time is very simple, and requires no circumlocution. In metaphysics, as elsewhere, redundancy of expression can gain place only from the eager effort to extend or to

* As a mere scholar, the late Sir William Hamilton, of the University of Edinburgh, has probably not been surpassed by any man of any age; but an American reviewer, referring to his building so exclusively upon criticism, compares him, not disrespectfully though somewhat severely, to a steady-going policeman.

parade knowledge in the gymnastic mode which has been mentioned; that is, by loose speculation in advance of the progress of faithful performance and resulting experience, or from the still more unjustifiable desire to make knowledge unnecessarily obscure.

Method of the "Aspects of Humanity."

As may be inferred from what has been said, the "Aspects of Humanity" is not a directly or professedly metaphysical work. It is directly an effort to exhibit a hitherto unexplored relationship between man and external nature, although incidentally illustrating and limiting the value of some old metaphysical terms. As such, the writer indulges the hope that it may directly serve to illustrate the simplicity of truth, and consequently to increase the simplicity of individual character, and the unanimity of public sentiment. The nature and scope of Free-Will, the efficiency of Inspiration as a present practical power, and the pre-eminent position of the treasures of Mind among our worldly—that is, our demonstrable and communicable — attainments, are carefully, if not distinctly intimated; but I neither avoid the recognition, nor attempt the investigation, of the still larger and therefore more inveterately mystical themes, which as yet remain to be objects of pure faith, or of mingled faith and sight.

"Knowledge comes, but Wisdom lingers."

Wisdom constant.

The rock of ancient wisdom, the realization of Order as "the first law of nature," will undoubtedly continue to withstand the surging tide of incoherent knowledge, and become to all who pursue the end beyond and above the means, the earnest and entrance of the ever-opening continent of universal Truth.

"One world we discover within us, as one
Correspondent is opened without:
By various progress their circle is run,
As we move in assurance or doubt.

"Meanwhile, whether faithful or doubting, we find
By the inward the outward controlled;
And matter submissively carried by mind,
As by solvents, the solids they hold."

RICHARD RANDOLPH.

247 North Twelfth street,
Philadelphia.
16th 8th Mo., 1869.

PREFATORY.

"From the days of John the Baptist until now, the kingdom of heaven suffereth violence, and the violent take it by force."—MATT. xi. 12.

"He must increase, but I must decrease."—JOHN iii. 30.

CONCEIVING the Preface to be at the best but a lame or awkward afterthought to a literary performance, made requisite by deficiency in the body of the work or by inaptness in its representative title, I shall make no apology for the summary style which I may seem to adopt in commending the "Aspects of Humanity" to the reader's favorable notice, although the subject announced is obviously large, and its attempted exposition comparatively brief. I have indeed little to say respecting the piece as it now appears, beyond avowing thus openly that which I was slow to admit even to myself during the progress of its preparation—the fact, namely, that its character and import may be styled, essentially and predominantly, theological. The ready interest and the rash disgust which such an admission may possibly provoke in certain classes of readers, I deem it improper here to comment upon, although these contrasting liabilities are doubtless themes full of suggestion. I would simply maintain and illustrate the definite rank and value of the production under consideration, as the same may be tested by a compariso

with the above-cited Scripture texts—the utterances respectively of the Saviour of men, and of his great forerunner among the Jews.

The fairest, largest and fullest "aspect of humanity" I conceive to be that which involves the (virtual, at least, and ultimately manifest) emancipation of man from the dominion of FORM. Formal religion, formal law and formal custom, as evinced by superficial and restricted uniformities, although doubtless necessary to some extent as yet, and even hereafter until the end of the world in a still diminishing degree, are essentially means of external compulsion—mere goads and manacles which must be regarded as being either temporary substitutes, or else miserable counterfeits, of the impulse and guidance whereby the one Source of genuine life would outwardly manifest, through all events, his essential harmony. Under the Mosaic dispensation, the Divine sanction and beneficent dominion of formal prescription have been illustrated to the world in familiar and enduring history. But that law, we are assured, "made nothing perfect," as "the bringing in of a better hope did." To the dispensation of Jesus Christ, which may be regarded as having ever since been in gradual revelation (at least at certain eras in individual Christians, and at all eras in Christian communities), both already COME, and also still COMING, or TO COME, the dispensation of the Baptist both HAS BEEN and IS transitional from that of Moses. And as the transition is here a process rather of development or fulfillment than of radical or essential change, the transitional dispensation becomes remarkable as being in its nature confirmative, comprehensive, and fitly representative, of that preliminary one which it in no wise repealed or supplanted. As, then, the first authorized rule of temporary form culminated in the second, so, we are taught, the second (involving the first) shall still decrease, and doubtless finally vanish in the universal prevalence and unclouded triumph of vital religion—of the one underlying and eternal dispensation, which is both ancient and new to that spiritual experience whose

essential history is not modified by intervals of time. Form will then, indeed, not be lost, but will always remain as a pure and effectual vehicle of meaning. But it will always serve and never rule—it will always be spontaneous, never imposed. In the mean time, the remarkable declaration of the Saviour remains as a guarded but sufficient justification of the vanishing relics of that rule—as a profound and prophetic lesson to the coming ages, whose twofold design it is to temper with his charity the conflicting elements of conservation and RE-FORM.

I rejoice in the conviction that this doctrine of a spiritual energy and an attractive unity, by which the omnipresent Deity maintains and manifests his supremacy in the troubled scene of human events, and which ever prevail over and shall finally wholly supplant all dependence on mere form, is neither new nor very strange at this day. It remains for me to advert to the mode in which this simple and pure doctrine is here derived from the complicated activity and crude morality of common life. It is, as the reader may observe, by the recognized or assumed intervention of what are called MOTIVES that this "law of the Spirit of Life" is traced through its various modes of manifestation, as is also that antagonist "law of sin and death," whose dangerous power and fragmentary affinities are realized in the submission of its votaries to the distracting influence which besets our inherited nature through the evanescent phenomena of the external and material world.

As the term MOTIVE is one which appears to have been hitherto not generally understood and applied with that precision of meaning which its importance especially demands, it is my wish to prepare the reader for accepting, or at least recognizing it, in the particular sense in which I have thought proper to employ it. With this view I cite the following strictures, by a former dignitary of the English Church Establishment, upon the customary use of the word, which, while directly bearing testimony to what has just now been said in

regard to its ordinary vagueness of meaning, will in their turn require such a critical consideration as may naturally suggest or indirectly confirm the farther observations upon it which I have to present:

"It must be recollected that MOTIVE is only a word. It derives its reality from the actual movement of the mind. Until that takes place, its proper signification is, grounds and reasons why the mind should be set in action. I rather suspect that much false philosophy may be traced to this equivocation, and that, as Reid has proved to be the case with regard to the word IDEA, many writers have tacitly assumed motives to be some intermediate agents between the mind and the things around us. It is in fact a word denoting the relation that subsists between those things and the human mind—a relation as variable as the state of the mind itself."—*Letter to Sir J. Mackintosh, Anno* 1825.

There is doubtless some parallelism of confusion in the use of the two terms thus compared by the sagacious Dr. Copleston. I apprehend, however, that it will not be found that that writer has accurately anticipated the verdict of posterity as to the correct appropriation of either of them. In the chain of simultaneous phenomena which are engaged in and constitute any instance of that intercourse between the human soul and the material world which is exhibited in the processes which we call perception, on the one hand, and conscious action on the other, it must be obvious that any separate link of either process, except the extremely external, or impersonal, and the extremely internal, or personal, may be contemplated in two opposite aspects, from two contrary directions. Whilst the wholly external thing or fact is, in the language of metaphysics, pure *object*, and the precipient or acting soul pure *subject*, the intervening links—that is, the modification of the organ of sense or of conscious motion, that of the cerebral centres, and also (it is assumed) that of the percipient or acting soul itself—may be contemplated either as *objective* or as *subjective* phenomena, according as they

are viewed from without, analytically and as separate facts, or from within, in their natural synthesis, as necessary parts of a single whole. These several links of the two chains, I would suggest, correspond, according to the passive or active state of the will—the first with what may be called sensation proper, on the one hand, or with physical exertion, on the other; the second with perception proper, or with ideal exertion (or thinking); and the third with the experience of emotions, or with the culture of motives. Emotions and motives, perceptions and thoughts, sensations and overt actions, it must be seen, are, according to this view, three pairs of phenomena which may be so classified as pertaining respectively to the soul, the mind, and the body, although naturally developed in a triple arrangement as so many stages of a healthy or complete human consciousness or performance. In place, then, of the views upheld by the above-cited author, and as a natural advance from his carefully chosen position, I venture to maintain that as the Thought or Idea, however crude or however refined, is a distinct and distinguishable phenomenon—the modification or the product of a part of the corporeal being*—through which man deals with the subjected world, so the Motive, in all its variations of quality, is also a distinguishable phenomenon, a modification, partial or general, of the soul, through which he communicates with, or at least depends in action upon a superior Power: that is, through which he is animated and impelled by the great primary Cause or Causes of good and of evil, under the pilotage of the will. The term "motive," it will be seen, thus becomes nearly synonymous with "disposition," "affection," "passion," etc., and is made to represent a secret habitude or process of the soul, which may be necessary to any development of voluntary thought or action. The motive, as thus presented, being potentially antecedent to and independent of its formal embodiment in

* This assumption, I am aware, is as yet far from being generally conceded. But I believe it to be now alike demanded by the progress of metaphysics and by that of physiology.

opinion or in conduct, becomes therefore remarkable in indicating the higher realm of religious or spiritual intelligence, as a thing distinguishable from that of mere morality, or prescribed culture. The practical value of this distinction will hardly be despised by any who have noticed the frequent and obstinate confusion in the use of this term, between the "intention" which always qualifies an action, in accordance with the sacred precept, "the desire of a man is his kindness," and an imaginary "end," which never "justifies the means." The origin of this difficulty, it should be observed, becomes also apparent through the same simple analysis which thus suggests its remedy, in the fact that the human mind inevitably tends to confound antecedency with causation; the idea of a probable consequence, and the spiritual affection which covets that idea or consequence, being, so far as they may exist, alike antecedents of conscious, overt action.

In conclusion, I deem it proper to subjoin a few extracts from the writings of intelligent and accredited authors, from which I hope the reader may derive such farther exposition and commendation as he may desire of the purpose and method of the humble and anonymous effusion which is now deliberately though diffidently submitted to his charitable judgment. I have endeavored in like manner, by a series of quotations which are appended as a body of illustrative notes at the end of the work, to corroborate the import of some particular passages, as well as to facilitate their comprehension, and to secure the whole from the imputation of novelty. In offering these selections on either occasion, although I regard them as an important part of the whole publication, I do not mean to make myself responsible for all those *minutiæ* of expression which an author may often adopt inadvertently, by selecting them without studious discrimination from a number of modes which may appear to him of equivalent meaning, and among which some inaccuracies are especially liable to occur where he is treating of those fundamental articles of his belief, which must necessarily, with himself, adjoin

the dark depths of the utterly unkown. I deem it sufficient on any occasion to demand from others, and more than it may be prudent invariably to profess for myself, that a writer, while unreserved in utterance, shall be therein simply consistent with himself, claiming, of course, a proper weight for the important consideration, that language, at its best estate, is merely a system of signs.

THE AUTHOR.

PHILADELPHIA, 1859.

"Science, of course, . . . has its own peculiar terms, and, so to speak, its idioms of language; and these it would be unwise, were it even possible, to relinquish; but everything that tends to clothe it in a strange and repulsive garb, and especially everything that, to keep up an appearance of superiority in its professors over the rest of mankind, assumes an unnecessary guise of profundity and obscurity, should be sacrificed without mercy."—SIR J. F. W. HERSCHELL, *Discourse on the Study of Natural Philosophy.*

"Nor am I terrified to think that the law of change, from which no human . . . . work finds grace, will operate on this philosophy as on every other, and one day its form will be destroyed. But its foundation will not have this destiny to fear; for ever since mankind has existed, and any reason among mankind, these same first principles have been admitted, and on the whole acted upon."—SCHILLER, *on the Philosophy of Kant, etc.*

"On the whole, wondrous higher developments of much, of Morality among the rest, are visible in the course of the world's doings, at this day. A plausible prediction were that the ascetic system is not to regain its exclusive dominancy. Ever, indeed, must Self-denial, *Annihilation of Self*, be the

beginning of all moral action; meanwhile, he that looks well may discern filaments of a nobler system, wherein this lies included as one harmonious element. Who knows what new unfoldings and complex adjustments await us, before (for example) the true relation of moral greatness to moral correctness, and their proportional value, can be established? How, again, is perfect tolerance for the wrong to co-exist with ever-present conviction that right stands related to it as a God does to a Devil—an infinite to an opposite infinite?"—CARLYLE, *on Diderot.*

"Morality is the body of which faith in Christ is the soul: so far, indeed, its earthly body, as it is adapted to its state of warfare on earth, and the appointed form and instrument of its communion with the present world; yet not '*terrestrial*,' nor of the world, but a celestial body, and capable of being transfigured from glory to glory, in accordance with the varying circumstances and outward relations of its moving and informing spirit."—COLERIDGE.

"It is impossible to give a stronger example of a man whose talents are beneath his understanding. . . . Those who content themselves with the common speculations of their age, generally possess the talent of expressing them, which must have become pretty widely diffused before the speculations become common; but there are times when there is a general tendency toward something higher, and when no man has quite reached the objects, still less the subsequent and auxiliary powers of expression. In these intervals, between one mode of thinking and another, literature seems to decline, while mind is really progressive; because no one has acquired the talent of the new manner of thinking."—SIR J. MACKINTOSH, *on Coleridge.*

"'Talents' are the power of executing well a conception either original or adopted. They may be possessed in a de-

gree very disproportioned to general power, as habit may strengthen a mind for one sort of exertion, far above its general vigor. . . . The talent of writing verse with ease and harmony is now very generally diffused and might perhaps be taught."—SIR J. MACKINTOSH.

"'Tis liberty alone that gives the flower
Of fleeting life its lustre and perfume,
And we are weeds without it. All constraint
Except what wisdom lays on evil men,
Is evil: hurts the faculties: impedes
Their progress in the road of science: blinds
The eyesight of discovery, and begets
In those that suffer it a sordid mind,
Bestial, a meagre intellect, unfit
To be the tenant of man's noble form."—COWPER.

"If I could
In severe or cordial mood
Lead you rightly to my altar,
Where the wisest muses falter
And worship that world-warming spark
Which dazzles me in midnight dark,
Equalizing small and large
While the soul it doth surcharge,
That the poor is wealthy grown
And the hermit never alone,—
The traveler and the road seem one
With the errand to be done,—
That were a man's and lover's part,
That were freedom's whitest chart."

"Open innumerable doors
The heaven where unveiled Allah pours
The flood of truth, the flood of good,
The seraph's and the cherub's food;
Those doors are men: the Pariah hind
Admits thee to the Perfect Mind."—R. W. EMERSON.

"I hope I am aware of the family likeness that marks all the varieties of Christian believers who are earnest and sin-

cere. I would not be guilty of the folly of limiting the knowledge and practice of spiritual religion to any sects or classes of men who profess to have made important advances in the work of separating transient forms and opinions from the permanent truths of Christianity. The liberal Christian can from his own point of view appreciate the leading aim of the Catholic and the Calvinist, and yet keep his own ground. He accepts Christ as a communication of divine life so cordially as to sympathize somewhat with the Catholic's ritual interpretation of imparted righteousness. And he feels strongly enough the need of a divine Saviour as the rock of his trust, to understand in a good sense the Calvinist doctrine of the faith that justifies by putting the believer upon the just ground, and setting him to work there. Yet he is sadly limited by their technicalities, and gladly recurs to the liberty which the Spirit of the Lord gives."—OSGOOD.

POSTSCRIPT.

(1869.)

It is at least a part of my hope, thus humbly to contribute to the great work of rescuing the phenomena and laws of Thought from merely traditional and artificial intricacies, and to draw from the clear fountain of natural analogy an expression for the principles of unity and subordination which connect physical, metaphysical and theological Science. The Earth as a whole being assumed to correspond to Man as a whole, water and clouds are made to represent instinct and mind, and the air, the soul. True THOUGHT is thus contemplated as a definite (though variable) OBJECT, ever separable, in the last analysis, from the subjective vagaries and limitations of the individual mind. Such a doctrine of the Objectivity of Thought is clearly necessary to that ready recognition of degrees of superficiality or of profundity in thought, which is in turn equally necessary to all progress in thought, and to all harmony between teachers and learners.

It may prevent misconception to remark, that as all the so-called faculties of the mind are implicitly reduced to the simple power of reading nature at first hand, I have not scrupled temporarily to make a distinct faculty of the mere power of Attention, under the name of Observation; nor yet to ignore the distinction which recent and honored authorities have drawn between Imagination and Fancy, as characterized severally by scope or depth, and by versatility or vivacity. Imagination is in this sense confessedly identical with the higher manifestations of Reason or Intuition, so that either name seems still available for and equally appropriate to the assumed, more superficial, æsthetic faculty, which I call Fancy.

THE AUTHOR.

ASPECTS OF HUMANITY.

PROEM.

RHYME waits on Reason not less truly than
Ease of deportment marks the gentleman.
As with the tree the graft
Soars to the sky and overspreads the earth,
Or as from manner, matter gains new worth,
No notion vain or daft,
Are gauds of Art, in condescension used.
Nature, while'er with counterfeits amused,
Despises not the craft
Required her proper taste to gratify,
However each may other's taste decry.
Yet spare not satire's shaft,
Merciful vainly, as the dupes of art
Enshrine her in the temple of the heart!

ASPECTS OF HUMANITY.

ASPECT I.

THE DEVELOPED PLANT.

"Let us eat and drink, for to-morrow we die."—*Book of* ISAIAH, ETC.

SEE Nature, in the early year,
Earth's allegoric queen,
Lavish her life-gems far and near,
Beaming her fairest green:

Girding each clime with youthful grace,
In epoch and degree
Varied, as variegate the face
Of broad HUMANITY.

The breath of balm and peerless blue
The mystic realm declare,
Where untold strength and revenue
Earth's garniture prepare.

The swelling waters laugh in light;
And blades of gentle sheen
Look doubly lustrous, for the dark
Prolific glebe between.

Creation's Heir the scene surveys,
Which, to his fond conceit,

A gayer garb aloof arrays,
Than even at his feet.

"As earth rejoices, so will I:"
Hear Impulse boast;—"like hers,
This is the spring-time of my year:
Ere wintry age deters,
Spurning old Wisdom's envious cry,
In Nature's confidence,
Boldly I'll till, for perfect joy,
The rich domain of sense:
But hold!"—

A gloom invades the view:
The fickle landscape frowns:
Its beauty, late so bright and new,
The drenching tempest drowns.

Its rage is spent: the storm hath past:
Day reillumes the scene:
It, quick-recovering from the waste,
Excels what it hath been.

ASPECT II.

THE DEVELOPED ANIMAL.

"—The operations, to use a figurative expression, which the mind performs on facts acquired."—ABERCOMBIE *on Intellectual Powers.*

THE varied page she so imparts,
While Nature bids peruse,
As Impulse shrinks, Reflection starts,
And thus the strain pursues.

"I deemed amiss. Not joy's fair field
Its genuine source displays:
Earth's pride, so wisely marred and healed,
Purports the Rain-cloud's praise.
Far-traveled, it, with noble toil,
Earns its mysterious stores,
And into the dependent soil
The vital bounty pours.
For so the aqueous aid descends,
No mere facility,
Imbued with food of subtle form,
And sheer fertility,
Extract persistent, sages say,
Of living things of old,
By transit through the nether clay
In vernal growths ensouled,
And garnered, as they fleet away,
Within the harvest's gold.[a]
Not heedless what weird harmonies
Thy varied realms pervade,
New counsel, Nature! stirs my soul:
Speak on, and be obeyed!"

Again the clouds along the sky
Advance in monstrous march,
Or softly float, or gayly fly,
Throughout the azure arch.

What hidden essence lurks innate
Beneath those obvious showings,
What metaphysics regulate
Their fitful forms and flowings,

No schoolman, Nature's docile child
Regardless waives: but views
Attent. Nor witless judge, nor wild,
The descant he renews.

"What conscious energy betrayed,
What grace, what dignity,
As yon portentous hordes parade
Their lofty destiny!
In every aspect, how portrayed
A mental majesty!
Alike, when, roused from their base bed,
Fresh visions loom on high,
Or after-apparitions wed
The mysteries of the sky;
Alike, when quietly apart
They seem to rest unchanged,
Alike, when numbers onward start,
In stately sequence ranged,
Till, gathering in a common goal
They carry out the drift
Of some transcendent aim, or dole
To Earth their welcome gift;
Alike, when such synthetic view
Some skill disintegrates,
As though at random, and each clue
From all discriminates;
Alike, where'er in the detail
Of duty's constant course,
Some faculty with beauty's veil,
Half-hiding, decks their force,
As murky masses ride sublime,
On urgent purpose bent,
Or filmy vapors lightly climb,
Slightly subservient;
Alike in every movement wrought,
In every phantom's guise,
The type-set tasks and traits of Thought
Methinks I recognize.

"For thus doth OBSERVATION find
All her primordial lore,
Composed of crude, inferior kind,
That swells her former store,
Or early stimulates THE MIND,
All mental acts before:
Thus MEMORY guards her wayward trust;
(While Observation still,
To introvertive duty just,
Resumes her hold at will;
Resumes, perchance, but to decline,
Confirming Memory's hand;
Perchance her conscripts to consign
To Reason's high command:)
Thus REASON orders forth her hosts
To no forbidden strife;
Gently they occupy their posts,
Replete with fruits of life;
In complex fusion confluent,
Or in curt contact danced,
Till back to Memory's keeping lent
With value as enhanced
As if from unknown element
Some affluence had chanced;
Or till this earthen tenement
Hath its poor weal advanced:
ABSTRACTION thus diversely plies
Her analytic art,
So diverse are the symmetries
Truth can to Thought impart.
Thus FANCY robes with timely grace
Each earnest mental toil;
Her modes unvampt have vital place,
To lure and not beguile.[b]

"As thus the clouds tell tacitly
The noble feats of Mind,
So still, secure from scrutiny,
In each case undefined,
The covert clue to unity,
A WILL there soars behind:
Else, their entire analogy
I should not fail to find.

"Thrice happy,—when, with native tones,
Or through some chance-found lore,
Nature thus bids her wandering sons
Return and sin no more,—
Thrice happy he, who dares to bow
To her instructive yoke,
To him the badge of liberty,
Each brutish bondage broke!

"When lately from the storm-swept plain
Recruited splendors rose,
I knew it was not loss, but gain,
That brake its frail repose:
Gain, in that the cloud-sent oil
Doth overtly elect
What members of the various soil
May validly direct
The sightly frame of bloom and blade;
But gain of larger worth,
In that the same essential aid,
To every growth of Earth
Conveys the secret, cordial food,
Which, in each choicer kind
Mounting in rarer plentitude,
Though trammeled and combined,
Still with the fated emblem's lapse
Concentres and matures,

From straw and stubble well escapes,
And in the ear endures.[e]

"Then opening full late my heart
To Truth's incessant beam,
Perforce I saw the Mind hold part
In every bliss, supreme.
With catering for appetite
Its care it doth not spend,
But to fruition's keen delight
The finest edge doth lend.
Association, sympathy,—
These chiefly give true zest;
And similar its history,
However else confessed.
And what the source, from which alone
Their subtle virtue flows?—
That charm, which every faithful son
Of Epicurus knows?
This now I read, and reckfully,
In Nature's lucid lore:
Their life lies in the memory
Of perished joys of yore.

"Like profit, in contiguous field,
Did he of Academus reap,
Who to his listening race revealed
That doctrine of the inner deep,
How each idea the world may yield
Is but the waking from its sleep,
Of Thought in Intellect concealed,—
Of Truth in Memory's keep.

"Alas! that with deluded gaze,
On abject aim intent,
My will hath erst refused the ways
Which Nature truly meant.

Henceforth my hopes and cares severe
Shall reach sublime delights,
Insatiate with the paltry cheer
Of servile appetites."

ASPECT III.

THE CONSCIOUS MAN.

"There is a spirit in Man, and the inspiration of the Almighty giveth them understanding."—*Book of* JOB.

NO wonder, as he perseveres
In struggling to THE RIGHT,
If Truth less covertly appears
To Nature's neophyte.

Her just proportions still expand;
And many a slighted phase,
When more intelligently scanned,
More rich intent displays.

Thus vaguely known the typic line, (89–91)
In whim of Fancy's birth, (228–230)
Where clouds in pauseless movement join,
Unheedful of the earth,

When their true task he grappled not, (514–517)
Except to view them show
How manful projects baffle thought
With grovellers below;

But, thus, to his initiate mind,
Ever the worth augments

Of genial paths man's musings find,
  Remote from cares of sense.

Not only thus: disparted views
  That seemed to thwart his way,
At closer toil their terrors lose,
  And blend in cheerful day.

He flinches not from toil: the fruit
  Of joy his triumphs bring,
Intenser hardship might transmute,
  Or seeming suffering.

Nor such a bribe as this he asks,
  When, past his mental youth,
Assured that every discord masks
  Some element of Truth.

But what shall image the chagrin
  That menaces his soul,
To lose that trust which ushered in
  Fond dreams of self-control!— (75, *seq.*)

To learn wherein all simply seems
  The potency enshrined,
Which apes the so-styled powers, he deems
  The members of the Mind!

The means by which the clouds ascend
  And ride their various course,
Down to the very soil extend
  In cumulating force:

Not humbly thus, can he suspect,
  Is throned the august Will,
Which guides the play of Intellect
  With such imputed skill.

Nor judges he, at first, aright,
How the accomplished aims
Which mark the trail of Reason's flight,
Disprove her vaunted claims:

How Observation's object-dower
E'er shrinks to meet her view;[d]—
How INSPIRATION's plighted power
Equips the Christian true;

And therefore slights that entity
Which these main means address;
Which operates, attendantly
Upon their joint caress;—

That subtle, noble, free expanse,
Whose motions leave behind
The baggage-routes, and cabined haunts
Which mark the tracts of Mind.

But while his ear still stoops to seize
The language of his heart,
The strains which tutored Socrates
More full advice impart.

He strives to meet with deference, all
The still small accents tell;
And thus, no more mute Nature's thrall,
Concludes his canticle.[e]

"How wondrous metamorphoses,
Of high antiquity
Above fond Fancy's forgeries,
Arrest the inner eye
To which all formal surfaces
Reveal Divinity!

The sense-bound boor rears into light
His clumsy domicile:
He smites the wall, and rests his sight
Upon the ground the while:
Substance so sure, and shadowy shape,
A struggling thought divide:
That thought, in words debarred escape,
Let speaking looks decide;
'While moping book-worms fumble o'er
Their transcendental stuff,
For me, this world's material store
Hath happiness enough;
With pity, then, let me endure
The scholar's rambling chase!
So I this homestead boast secure,
That shadow he may trace.'
Him, some philosopher avowed
Can distantly despise,
While thus, in ready tones, and loud,
The metaphor he plies:
'My substance are those prime ideas,
Those endless, boundless laws,
Which changing eras and areas
But shadow as their cause.'
Such transformations proud subsist
His philosophic flame,
While on some stark religionist,
In logic nearly same
With that such churl to him applies,
He deals in turn his sport;
And, like the churl's, his flippancies
Perchance gain no retort.
The hearty Christian must needs feel,
As matter, so that law,
Though matter's veil can ill conceal
Its mind-o'ermastering awe,

Comprises nothing strong or vast
Except his mere command,
Who manifests from first to last
An all-allotting hand.
This is his substance, though it cast[f]
About such shadows grand.

"That SPIRIT POWER whose mystic worth[g]
His works thus magnify,
Made MAN to image upon Earth
His matchless Majesty.
Then hath Man features wherein glows
The self-existent CAUSE,
Though less in brief may Earth expose
An Universe's laws.
To catch such features, former care,
I trust, may lead my lay,
Of crude conjectures no more mar
Truth's natural display.
I hold that part which likens Man
Most duly to his GOD,
Which acts, so far as action can
Induce his smile or rod,
And wins that bliss, or that dismay,
So utterly refined,
Distinct from the admired array
I strictly style The Mind.
For I infer, like Air with Earth,
That Soul with Body joins,
Conducts aloft the mental birth,
And wider scope assigns.
So, should such globe as this exist,
Without such atmosphere,
Even on it some humble mist
Must sluggishly appear,

Comparing with those forms alert
Which roam our spreading sky,
Feebly as claims which brutes assert,
With human wit can vie.
But hence! rash sounds, 'alert!' and 'roam!'
Too well I think to know
Myself in this symbolic home,
In speech to wander so.
For I presume, that, save alone
That instant power of choice
Which answerable agents own,
Mankind no more suffice
Those deeds of thought to instigate
Which they ascribe to Mind,
Than can the clouds originate
The impulse of the wind.[h]
And bear your witness! who find skill
To search your secret souls,
While I begin to trace how Will
Through thought and conduct rolls.

"That from prerogative so scant
So ample acts ensue,
Need not seem strange, will ye but grant
Each influence its due:—
How Prepossession gives each mind
A special attitude,
By warring MOTIVES eke inclined,
To evil and to good.
Those Motives act but through the Soul;
And there that Will resides,
Which makes the choice of their control,
All powerless besides.
The Soul thus carried, here or there,
The Mind must heed its sway,

As vapors, which obscure the air,
  Its every breath obey.
Slight thoughts and deeds, like trivial clouds,
  Unurged may seem to sail;[i]
But graver schemes less doubt enshrouds,—
  Man owns the driving gale!
Then Observation's new supplies
  Are welded with her old,
Whose stores primordial all arise
  By origin twofold:
From SOURCE supernal beams alight,
  Immediate or inflected;[j]
Which quickly fruit of thought incite,
  With structure once connected.
Then, as the cherished Motives weigh,
  The wondrous birth ascends,
Till those desist, or Will's free sway
  With rival Motives blends.
Thus, may one history declare
  How Prepossession grew,
And what sole agencies prepare
  All changes which accrue:
How Motives keep a strict control,
  External, though within,[k]
Which cogently addicts the Soul
  To virtue or to sin:
How faulty Prepossession's cast,
  How all extraneous light,
For future REFORMATION'S blast,
  For Observation right,
Alike await till Will shall bend
  As healthful Motives lean,
Thus fitted error past to mend,
  Thus led new truth to glean.
Then only Motives claim my zeal:
  All else forestalls my care:[l]

To THINK, is but to choose and feel;[m]
To DO, is but to dare.
One faculty, COINCIDENCE
With strength derived, I own:
They bow alike to impotence,
Who laud wit, wood, or stone.[n]

"But vain the search, in this fair scheme
Of Earth and cloud-chased Sky
To match the broken link extreme
Of fallen Humanity!
For, in its ministration, ne'er
Can mutiny bring in
That PRINCE OF THE POWER OF THE AIR
That rules the sons of sin.
But here all forms of force combine
To work his single will
Whose glory is their deep design,
Himself their PROMPTER still.[o]
And through their obvious lineaments
Gleams forth some mystic bond,
Which speaks the secret inference
Of unity beyond.
Prone Gravitation fitly checks
Caloric's agile bound,
While Electricity duplex
May join them on one ground.
Yet clearer, to his moral view
Who treads CHRIST'S upward way,
The kinship of Incentives true,—
The oneness of their sway.[p]
Enough then, through the outer world,
That way cast up to trace,
Whence first misguided Reason hurled
My sin-recumbent race![q]

"And not of POWER alone, is Soul
The real residence,
And secondary source: the whole
Of human JOY flows thence.
No more my narrow ken restricts (181, *seq.*)
It with the bounds of thought:
For sure analogy depicts
What feeling might have taught.
I plead not with the slave of sense,
Nor learning's nobler drudge,
For bliss of riper excellence
Than aught their codes may judge.
Ye bearers of your daily cross!
Ye versed in self-denial!
You only gaze through every gloss:
With you I trust the trial.[r]
For how works SELF? and how THE CROSS?
This first had need be known;
And this, by dint of seeming loss,
This wisdom you have won.
You know that Self is ever found
To riot in THE WRONG,
Except its strength entailed lie bound
Before a birth more strong:
That, with such birth divine induced,[s]
New vigor nerves the Soul,
And wields each member haply loosed
From Satan's harsh control.
And in the Cross you hail the mean,
The heaven-rejoining rod,
Which ministrates the dread machine
In harmony with GOD.[t]
As you, then, thus expertly viewed,
Each pleasure's kernel tell;
(Since none might know a finer food
In doting on the shell;)

If you decide, that sense and thought
Are shallow semblances
With you, beneath which range, unsought,
Soul-sating ecstasies;
What trespass to complete the view,[u]
And paint the bliss depraved
Which careless and profane pursue,
Within their souls enslaved?[v]
And you, I trust, can grant to me,
That, to such wealth deep-stored,[w]
You note some true analogy
In that ethereal hoard,
Which, gendered through the blue profound
By search-defying POWER,
Joining the rain-cloud's mazy round,
And sinking with the shower,
Where less profuse, more freely flows,
To each more slavish view,
Till in Earth's petty sprouts it shows
The zenith-fullness true! (27)

"Earth's petty sprouts I still evoke;
Seeking one more, in fine,
Of oracles unerring, spoke
At Nature's ancient shrine:—
How from the Soul's consummate sphere
Men justly may pretend,
That, even in their coarser cheer,
They evermore depend
Upon the constant skill divine
Of all-embracing schemes,
To ratify each fair design
Which forethought crudely dreams,
Though Reason's delegated hand
Some portions may compose,

And through the Mind's alembic grand
Its pure aroma flows.
That PRESENCE, which informs one sense
Of joy uncurbed, and one,
Of simple truths and clear intents
Through complex thoughts that run,
Displays a secret pledge, I ween,
Unto the soul sincere,
A plédge whose type, diffused unseen[x]
Throughout this atmosphere,
Confirms with strength, and crowns with grace,
These formal shoots of Earth,
As to that rarer store, men trace
Their inner life and worth."

Disdain such length, and form of art,
Hearer, if this to thee
Seem straining strength, to storm the heart
With errant minstrelsy,

To move the quick agreement thence,
Spontaneous as true,
That who but brings OBEDIENCE
To that he comes to do,

Responsive to the lines that lurk
Through all the sky and earth,
In conscience and in sight doth work
His calling signed at birth.[y]

But if thy nursling soul decline[z]
Their meaning melody,
Then give these nursery-notes of mine,
A meeter memory.

COROLLARY.

WATER, from earth, through air, by fire,
  Invisibly but surely springs,
Teaching how human thoughts aspire
  On hidden wings.

For mind, from flesh, through soul, by power
  Not of itself, assumes the place
In which, like sky-born clouds, their hour
  Of strength and grace

Is spent by its imaginings,
  Displaying there the ties that link
Divine with sublunary things,
  In men who think.

Feeling, for thought,—for knowledge, love,—
  Are path and power by which escapes
The mind, in realms mere flesh above,
  To show its shapes.

List we the logic of that Love
  In which all thought is certainty,
And wily snake joins harmless dove
  Conservingly!

Extremes on means revolving then
  By several affinity,
Like wheels in wheels, shall prove to men
  Truth's trinity;

And God, the goal of all true ways,
  Attained through all in Christ alone,
Shall fill all souls with various praise
  Of Him as One.

APPENDIX

OF PASSAGES, PARALLEL AND ILLUSTRATIVE,

TAKEN

FROM VARIOUS AUTHORS.

APPENDIX.

"MODERN science has established, by a wide and careful induction, the fact that plants and animals principally consist of solidified air; the only portions of an earthy character which enter into their composition being the ashes that remain after combustion. All the other parts were originally in the atmosphere, were absorbed from the mass of air during the growth of the plant or animal, and are given back to the same fountain from which they were drawn, in the decay of the vegetable and in the breathing and death of the animal."—PROF. J. HENRY. * Lines 48–58.

"The vegetable kingdom is the great elaboratory of organic compounds; producing not merely such as are required for its own existence, but also those which are needed for the development of the fabrics of animals. . . . The entire amount of carbonic acid, water, and ammonia first drawn forth from the atmosphere by the plant, is in the end restored to it in some way or other; unless it should happen that the usual processes of decay are prevented from taking place, and that portions of the solid animal or vegetable fabrics are preserved without change; thus keeping abstracted from the atmosphere, so to speak, some of its original constituents, which will be restored to it whenever the processes of decomposition or combustion may occur in those substances."—DR. W. B. CARPENTER.

[b] Ll. 139–142.

"For truth and good are one,
And Beauty dwells in them, and they in her
With like participation. Wherefore, then,
O sons of earth! would ye dissolve the tie?
Oh wherefore, with a rash, impetuous aim,
Seek ye those flowery joys with which the hand
Of lavish fancy paints each flattering scene
Where beauty seems to dwell, nor once inquire
Where is the sanction of eternal truth,
Or where the seal of undeceitful good,
To save your search from folly! wanting these,
Lo! beauty withers in your void embrace,
And with the glittering of an idiot's toy
Did fancy mock your vows."—AKENSIDE.

[c] Ll. 163–178.

"A constant supply of the mineral ingredients naturally found in the tissue of each species, is more important than is generally supposed; and the fertility of a soil, and the efficiency of a manure, will often depend as much upon this, as upon any other cause. It is only within a recent period, that the dependence of all vegetable growth upon a due supply of nitrogen has been ascertained; but it is now known that, although usually existing in only a small proportion, its presence in the vegetable tissues is peculiarly important at the time of their greatest formative activity; the 'primordial utricle,' which is the seat of the most active vital operations, being composed of albuminous matter, in which nitrogen is an essential ingredient. The small quantity of nitrogen which the usual rate of growth of ordinary plants causes them to require, appears to be derived from the minute proportion of ammonia existing in the atmosphere; this being condensed from it in rain or dew, so as to find its way to the roots in the liquids which they imbibe. But the growth of most plants is powerfully stimulated by an additional supply of ammonia, such as they derive from the introduction of decaying animal substances into the soil, as manures; and the efficacy of these is particularly manifested in the large increase of the amount of *azotized* compounds then generated by such plants as naturally produce them in considerable

proportion, such, for example, as the corn grains."—CARPENTER.

"The eye sees in everything only that which it brings with it the power of seeing."—CARLYLE. [d] Ll. 267, 268.

"Farewell, for clearer ken designed, [e] Ll. 275–286.
The dim-discovered tracts of mind;
Truths which, from action's path retired,
My silent search in vain required!
No more my sail that deep explores;
No more I search those magic shores;
What regions part the world of soul,
Or whence thy streams, Opinion! roll.
If e'er I round such fairy field,
Some power impart the spear and shield
At which the wizard Passions fly,
By which the giant Follies die!"—COLLINS.

"From Thee, great God, we spring; to Thee we tend; [f] Ll. 287–334.
Path, Motive, Guide, Original and End!"—BOETHIUS.
(*Johnson's Translation.*)

"In all science and in life itself, the principal point upon which everything turns, and the all-deciding problem, is whether all things should be deduced from God, and God himself should be considered the first, nature the second existence, the latter holding undoubtedly a very important place; or whether, in the inverse order, the precedency should be given to nature, and, as invariably happens in such cases, all things should be deduced from nature only, whereby the Deity, though not by express, unequivocal words, yet in fact is indirectly set aside, or remains at least unknown. This question cannot be settled, nor brought to a conclusion, by mere dialectic strife, which rarely leads to its object. It is the will which here mostly decides; and according to the nature and leaning of his character, leads the individual to choose between the two opposite paths, the one he would follow in speculation and in science, in faith and in life."—F. SCHLEGEL.

"Man hath eyes to behold only shadows, and truth appears to him as a phantom. That which in itself, is nothing, is to him everything; that which, in truth, is all, seems to him as nothing. What do I see in the whole survey of nature? God! God everywhere; God ever present; and still only God. When I think, O Lord! that all existence is in Thee, all my thoughts are exhausted and swallowed up in thy contemplation, O Thou abyss of truth!"—FENELON.

[g] L. 335. "I will open my mouth in a parable; I will utter dark sayings of old."—Ps. lxxviii. 2.

"For now we see through a glass, darkly."—PAUL to Cor. I. xiii. 12.

[h] Ll. 371–378. "In man there is nothing admirable but his ignorance and his weakness; his prejudices and the infallible certainty of being deceived in many things. He sees that wicked men oftentimes know much more than very good men; and that the understanding is not of itself considerable in morality, and effects nothing in rewards and punishments. It is the will only that rules man, and can obey God. Many men study hard and understand little: they dispute earnestly and understand not one another at all: affections creep in so certainly and mingle with their arguing, that the argument is lost, and nothing remains but the conflict of two adversaries' affections. A man is so willing, so easy, so ready to believe what makes for his opinion, so hard to understand an argument against himself; that it is plain it is the principle within, not the argument without that determines him."—JER. TAYLOR.

"Daily experience shows, that men not only pretend to, but actually do believe and disbelieve almost any propositions which best suit their interests or inclinations, and unfeignedly change their . . . opinions with their situations and circum-

stances. For we have a power over the mind's eye, as well as over the body's, to shut it against the strongest rays of truth and religion whenever they become painful to us, and to open it again to the faint glimmerings of skepticism and infidelity, when we 'love darkness rather than light because our deeds are evil.'"—JENYNS.

"It has never perhaps been observed, that an operation of the conscience precedes all acts, deliberate enough to be, in the highest sense, voluntary."—MACKINTOSH. [i] L. 400.

"I form the light and create darkness: I make peace and create evil. I the Lord do all these things."—ISAIAH xlv. 7. [j] Ll. 407, 408.

"The assumption of a pure subject external to, or rather within the formally rational movement of thought, is an empirical determination imposed upon philosophy, by the necessity of ensuring to itself the means of progress."—CHALYBAUS, *on the Philosophy of Schelling*. [k] L. 420.

"But from a fault of education, the opinions of men have still too much empire over me. It is their fears, and not my own, which distract me. Sometimes, however, I say to myself, Wherefore be embarrassed about the future? Before you came into the world did you give yourself any concern about the manner in which your members should be combined, and your nerves and your bones developed? When you afterwards emerged into light, did you study optics, to know how you should perceive objects, and anatomy in order to learn how to move your body and to promote its growth? These operations of nature, far superior to those of man, took place in you without your knowledge, and without your interference. If you had no anxiety about [l] L. 432.

being born, wherefore should you disquiet yourself about living? Wherefore about dying? Are you not still in the same Hand?"—ST. PIERRE.

"In quietness and in confidence shall be your strength."—ISAIAH XXX. 15.

[m] L. 433. "Thoughts or sensations . . . . could not be thoughts or sensations, if they were not felt."—DR. THOS. BROWN.

"To think is to feel."—DESTUTT DE TRACY.

[n] Ll. 435-438. "All things belonging to life and piety are of his divine Power that is given us through the knowledge of Him who has called us, by glory and virtue: whereby very great and precious promises are given us; that by these you may become partakers of the divine nature, in fleeing from the corruptions in the world."—PETER, Epist. 2, i. 3, 4. *Purver's Translation.*

"He is more noteworthy who beareth in mind his own weakness, than he, who, neglectful of this, searcheth after, or shall even discover and follow out the courses of the stars, while losing sight of the road by which he himself may attain to happiness and stability. For he who being warmed by the stirrings of the Holy Spirit, hath waited earnestly upon God, and hath humbled himself openly in love to Him, impotently desiring to approach Him, and hath regarded His shining in himself upon himself, and hath discovered himself, and perceived that his corruptness cannot be reconciled with the divine purity, findeth a solace in weeping, and in begging for mercy without ceasing, until He shall remove all his woe, and in praying with confidence after that he hath freely obtained the earnest of salvation through the alone Saviour and Illuminator of mankind."—AUGUSTINE.

"Happy is he, who retains nothing in his mind but what is necessary, and who thinks of each thing only in its proper season! Insomuch that it is rather God who awakens the ideas of them in us by the impression and view of his will, which we are to accomplish, than the mind itself taking pains to seek and to foresee them."—FENELON.

"The Holy Spirit does not teach by arbitrary acts, or those acts which have no relation to the constitution of the human mind; but by silently, and yet effectually inspiring and guiding the movements of the natural powers of perception and knowledge, in co-operation with their own action."—UPHAM.

"For of Him, and through Him, and to Him are all things."—PAUL to Rom. xi. 36. ° Ll. 447-450.

"He is before all things, and in Him all things consist."—PAUL to Col. i. 17.

"Some say, that in the origin of things,
When all creation started into birth,
The infant elements received a law
From which they swerve not since: that under force
Of that controlling ordinance, they move,
And need not His immediate hand who first
Prescribed their course, to regulate it now.
Thus dream they, and contrive to save a God
The encumbrance of his own concerns, and spare
The grear Artificer of all that moves
The stress of a continual act, the pain
Of unremitted vigilance and care,
As too laborious and severe a task.
So man, the moth, is not afraid, it seems,
To span Omnipotence, and measure might
That knows no measure, by the scanty rule
And standard of his own."—COWPER.

"I can conceive of no agency intermediate between an infinite Deity and his works. Either all the phenomena of the

material universe are the immediate results of his Will, or they have no dependence upon it whatsoever. In the former case the 'laws of Nature' are simply expressions of what *we* know or imagine as to the mode of operation of that Will. In the latter, they are nothing else than concise statements of comprehensive truths established by observation. In neither case can the 'laws' be conceived to have any real force or agency in themselves; such as is attributed to them by those who speak of the Deity as framing laws for the Universe, and then leaving them to their own independent operation."—CARPENTER.

[p] L. 462. "He that is faithful in that which is least, is faithful also in much; and he that is unjust in the least, is unjust also in much."—LUKE xvi. 10.

"For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all."—JAMES ii. 10.

[q] Ll. 463–466. "For in this mass of nature there is a set of things that carry in their front, though not in capital letters, yet in stenography and short characters, something of divinity, which to wiser reasons serve as luminaries in the abyss of knowledge, and to judicious beliefs as scales* and roundles to mount the pinnacles and highest pieces of divinity."—SIR THOS. BROWNE.

"Those do real honor to nature, who show that she is able to speak on every subject, not even excepting theology."—PASCAL.

"The world is certainly a great and stately volume of natural things, and may be not improperly styled the hieroglyphics of a better."—W. PENN.

* *I. E., scalæ.*

"The earth has its physical structure and machinery, well worth laborious study; it has its relations to man's bodily wants, . . . to the social faculties, and the finer sense of the beautiful in the soul; but far above all these are its declared uses as an interpreter of God, a symbol of invisible spiritual truths, the ritual of a higher life, the highway upon which our thoughts are to travel toward immortality, and toward the realm of just men made perfect that do inherit it."—H. W. BEECHER.

—"Such manner of translation is the next thing theologians have to do to meet the hungry necessities of an army of inquirers, fearfully dead to the irrefragable reality of religious duty, though it has given over infidelity, and wanders about in dreadful uncertainty, not knowing what to believe and do, as well it may, in the midst of such spiritless interpretations almost everywhere. Let the example of Saint Paul be strenuously imitated by the leaders of the host, whose high and bounden duty it is, like him, to adapt the doctrine of the gospel to the accumulating results of general investigation in the successive times in which they teach; and that not by any kind of trimming of the everlasting Word, but by so producing it as to satisfy every ear that it is in the divinest harmony with every other true word that has been spoken."—SAML. BROWN.

"He that is spiritual judgeth all things, yet he himself is judged of no man."—PAUL to Cor. I, ii. 15. [r] Ll. 479–482.

"In a world the opinions of which are drawn from outside show, many things may be paradoxical (that is, contrary to the common notion), and nevertheless true: nay, because they are true. How should it be otherwise, as long as the imagination of the worldling is wholly occupied by surfaces, while the Christian's thoughts are fixed on the substance, that

which is, and abides; and which, because it is the substance (*Quod stat subtus;* that which stands beneath, and, as it were, supports the appearance), the outward senses cannot recognize. Tertullian had good reason for his assertion, that the simplest Christian, if indeed a Christian, knows more than the most accomplished irreligious philosopher."—COLERIDGE.

"Certainly people of the dullest minds can understand, that many states of pleasure, and in particular the highest, are the most of all removed from merriment, or from the ludicrous. . . . So mysterious is human nature, and so little to be read by him who runs, that almost every weighty aspect of truth will be found at first sight startling, or sometimes paradoxical. No man needs to *search* for paradox in this world of ours. Let him simply confine himself to the truth, and he will find paradox growing everywhere under his hands as rank as weeds. For new truths of importance are rarely agreeable to any preconceived theories; that is, cannot be explained by these theories; which are insufficient therefore, even where they are true. And universally it must be borne in mind, that not that is paradox which, seeming to be true, is upon examination false, but that which, seeming to be false, may upon examination, be found true."—DE QUINCEY.

* L. 491. "Whosoever shall do the will of God, the same is my brother, and my sister, and my mother."—MARK iii. 35; MATT. xii.50; LUKE viii. 21.

"As many as resist not this light, but receive the same, it becomes in them an holy, pure, and spiritual birth, bringing forth holiness, righteousness, purity, and all those other blessed fruits which are acceptable to God. By which holy birth, to wit, Christ Jesus formed within us, and working his works in us, as we are sanctified, so are we justified, in the sight of God, according to the apostle's words: 'But ye are

washed, but ye are sanctified, but ye are justified, in the name of the Lord Jesus, and by the Spirit of our God.' (1 Cor. vi. 11.) Therefore it is not by our works wrought in our will, nor yet by good works considered as of themselves, but by Christ, who is both the Gift and the Giver, and the cause producing the effects in us."—BARCLAY.

"The history of these things being open to so many nations, it is wonderful that so few are concerned to search into the mystery of them, in order to know Christ in them, the hope of glory. For the bare belief only of what Christ hath done for men without them will not secure salvation to them, unless they come to witness his work in them, and by it to be born again, or from above, consonant to the doctrine of Christ to Nicodemus. This certainly is the one thing needful for men to have experience of in their pilgrimage here, which, as they grow up in it, is the only evidence of their future happiness."—T. RAYLTON.

"Our outward senses are too gross to apprehend Him. We may however taste and see how gracious He is, by his influence upon our minds, by those virtuous thoughts which He awakens in us, by those secret comforts and refreshments which He conveys into our souls, and by those ravishing joys and inward satisfactions which are perpetually springing up and diffusing themselves among all the thoughts of good men. He is lodged in our very essence, and is as a Soul within the soul, to irradiate its understanding, rectify its will, purify its passions, and enliven all the powers of man."—ADDISON.

"That He might reconcile both unto God in one body by the cross, having slain the enmity thereby."—EPH. ii. 16. [t] Ll. 495-498.

"And thou, my soul, inspired with holy flame,
View and review with most regardful eye
That holy cross whence thy salvation came,
On which thy Saviour and thy sin did die."—SIR W. RALEIGH.

"Wait all in that which calls in your minds and turns them to God: here is the true cross. That mind shall feed upon nothing that is earthly; but be kept in the pure light of God, up to God, to feed upon the living food which comes from the living God."—G. Fox.

"This have I experienced concerning the cross of our Lord Jesus Christ, that it is an inward and spiritual thing, producing inward and spiritual effects in the mind; and that this is it, even that which slays the enmity in the mind, and crucifies to the world, and the affections thereof. 'God forbid,' said the apostle, 'that I should glory save in the cross of our Lord Jesus Christ, whereby the world is crucified unto me, and I unto the world.' Now mark: that which is contrary to the world, and crucifies to the world, that is the cross. The cross has this power, and nothing else; and so there is nothing else to glory in. The wisdom of God is contrary, and a foolish thing to the wisdom of man. Yea, the new creature which springs from God's Holy Spirit, is contrary and death to the old. Now he that comes hither, out of his own wisdom, out of his own will, out of his own thoughts, out of his own reasonings; and comes to a discerning of God's Spirit, and to the feeling of his begetting of life in his heart, and his stirrings and movings in the life which He hath begotten, and waits here; he is taught to deny himself, and to join to and take up that by which Christ daily crosseth and subdueth in him that which is contrary to God. . . . For under the cross the Seed grows up and flourishes, and the flesh withers and dies. And as the power of flesh and death wastes, so the power of spirit and life increases."—PENINGTON.

[n] L. 507. "Whate'er the motive, pleasure is the mark:
For her the black assassin draws his sword:
For her, dark statesmen trim their midnight lamp,
To which no single sacrifice may fall;
For her the saint abstains; the miser starves;
The Stoic proud, for pleasure, pleasure scorned:

For her, affliction's daughters grief indulge,
And find, or hope, a luxury in tears:
For her, guilt, shame, toil, danger, we defy;
And, with an aim voluptuous, rush on death."—YOUNG.

"No fetters are so heavy as those which fasten the corrupted heart to this treacherous world; no dependence is more contemptible than that under which the voluptuous, the covetous, or the ambitious man lies, to the means of pleasure, gain, or power."—BLAIR. [v] L. 510.

"All men pursue good, and would be happy, if they knew how: not happy for minutes, and miserable for hours, but happy, if possible, through every part of their existence. Either, therefore, there is a good of this steady, durable kind, or there is none. If none, then all good must be transient and uncertain; and if so, an object of the lowest value, which can little deserve either our attention or inquiry. But if there be a better good, such a good as we are seeking; like every other thing, it must be derived from some cause; and that cause must be either external, internal, or mixed, inasmuch as except these three, there is no other possible. Now a steady, durable good cannot be derived from an external cause, by reason all derived from externals must fluctuate, as they fluctuate. By the same rule, not from a mixture of the two, because the part which is external will proportionally destroy its essence. What then remains but the cause internal; the very cause which we have supposed, when we place the sovereign good in mind; in rectitude of conduct; in just selecting and rejecting?"—HARRIS. [w] L. 512.

"The introduction of carbon is effected by the power which the green surfaces of plants possess, of decomposing, under the stimulus of light, the carbonic acid contained in the air, or in the liquids supplied to them; and of retaining or fixing the carbon, whilst they set free the oxygen."—CARPENTER. [x] L. 545.

"It is God which worketh in you, both to will
7 L. 557–562. and to do of his good pleasure." PAUL to Philippians ii. 13.

"Henceforth I learn, that to obey is best,
And love with fear the only God; to walk
As in his presence, ever to observe
His providence, and on Him sole depend,
Merciful over all his works, with good
Still overcoming evil."—MILTON.

"Instead then of promoting idleness, we promote the highest activity, by inculcating a total dependence upon the Spirit of God, as our moving principle; for it is in Him, and by Him alone, that 'we live, and move, and have our being.' This meek dependence on the Spirit of God is indispensably necessary to reinstate the soul in its primeval unity and simplicity, that she may thereby attain the end of her creation. We must, therefore, forsake our multifarious activity, to reenter the simplicity and unity of God, in whose image we were originally formed. 'The Spirit is one and manifold,' and his unity doth not preclude his multiplicity. We enter his unity when we are united unto his Spirit, and have one and the same spirit with Him: and we are multiplied in respect to the outward execution of his will, without any egression from our state of union: so that, when we are wholly moved by the Divine Spirit which is infinitely active, our activity must indeed differ widely, in its energy and degree, from that which is merely our own. . . . Our activity should, therefore, consist in endeavoring to acquire and maintain such a state as may be most susceptible of divine impressions, most flexile to all the operations of the Eternal Word." —MAD. GUYON.

L. 562. "Nature ever,
Finding discordant fortune, like all seed
Out of its proper climate, thrives but ill.
And were the world below content to mark

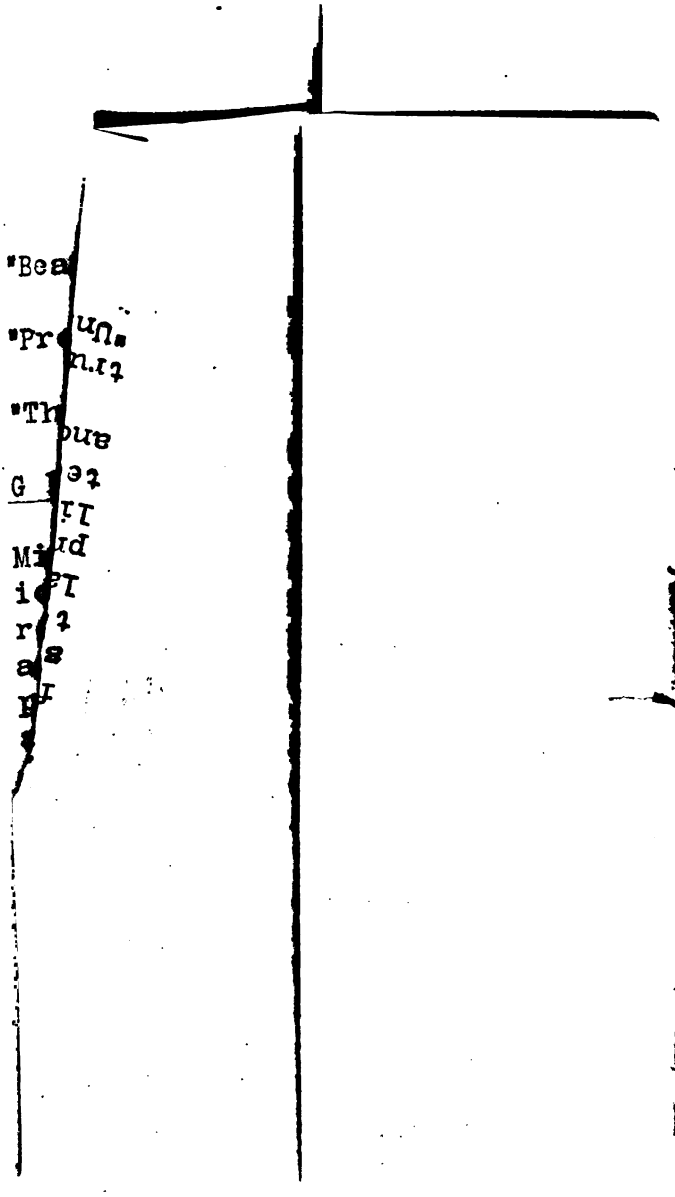
And work on the foundation nature lays,
It would not lack supply of excellence."—*Carey's* DANTE.

"The wisdom of God hath divided the genius of men according to the different affairs of this world, and varied their inclinations according to the variety of actions to be performed therein. Which they who consider not, rudely rushing upon professions and ways of life unequal to their natures, dishonour not only themselves and their functions, but prevent the harmony of the whole world."—SIR THOS. BROWNE.

"Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein." —MARK x. 15. [a] L. 563.

"I have fed you with milk, and not with meat."—PAUL to Cor. 1, iii. 2.

"Lord! by every minstrel tongue
Be thy praise so duly sung,
That thine angels' harps may ne'er
Fail to find fit echoing here:
We, the while, of meaner birth,
Who in that divinest spell
Dare not hope to join on earth—
Give us grace to listen well."—KEBLE.



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